St. Anthony's Messenger.

ORGAN OF THE THIRD ORDER OF ST. FRANCIS

AND DEVOTED TO

THE INTERESTS OF THE HOLY FAMILY ASSOCIATION.

No. 9. FEBRUARY, 1909. VOL. XVI.

(For St. Anthony's Messenger.)

St. Benedict and His Holy Sister Scholastica.

Saintly Brother, Holy Sister,
Bound by more than human ties,
Each to each a guardian spirit,
Given up to converse wise;
See him, as he stands before her,—
Sights denied to mortal eyes
Rise upon his raptured vision—
Near to him is Paradise!
Saintly Brother, e'en thy Sister
Had not pow'r to make thee break
Through the mandates of thine Order,
And, not even for her sake
Wouldst thou stay one night in discourse,
But her pray'rs thy presence held,
For, the angry storm prevailing
Thy remaining was compelled!

* * * * *

Would that we might of affection
Off'ring to our Saviour make,
And, in loving consecration
Sanctify it for His sake!

—*Amadeus, O. S. F.*

The Tertiaries' Corner.

Tertiaries will not allow any books or papers from which any injury to virtue can be feared to be brought into their houses, or read by those who are under their care. (Rule, Chapt. II., § 8.)

ERTIARIES must be most careful to conform to this injunction of their Rule. A bad book, no matter what its form, must never be allowed inside their doors. It would be giving very bad example if spiritual children of St. Francis allowed any bad book to be brought under their roof or if they were to tolerate its presence there. Such a book might even prove to be the seed of death sown for their children or servants; and God will surely call them to account for their souls on the day when He shall come to judge justices.

Of course, Tertiaries will not subscribe to an irreligious or immoral newspaper or magazine. They ought not to swell the number of silly, inconsistent people who cry out against the destruction wrought by an impious and immoral press and the teaching that it propagates, and who are the first to help and support that wicked press by their daily cent. That, again, would be giving bad example. A zealous Tertiary will, moreover, subscribe to good Catholic literature, such as diocesan papers or magazines which are thoroughly Catholic, instructive and entertaining at the same time; especially to such as are published in the interest of the Third Order, and which make known the true spirit of St. Francis, such as our own humble periodical, the ST. ANTHONY'S MESSENGER. And not only this, but every earnest member of the Third Order will also help along in spreading good Catholic literature by inducing others to subscribe to such Catholic papers and magazines.

Thanks be to God! there is no lack of good books, periodical papers and magazines, and every Catholic family should be well supplied therewith. He who possesses a good book, or paper and magazine, possesses a treasure. Such are truly a message from our heavenly home, a guide, a counsellor, an angel-guardian on life's devious paths, guiding safely to heaven, and preserving innocent souls from being ensnared by the world's seductions.

Tertiaries, therefore, must act with a holy inflexibility with regard to bad books, papers, magazines, stories, etc., which are inimical to their principles; they must urge that inflexibility on all over whom they have any influence, and in this way they will be a check upon the universal deluge of bad literature which makes such havoc around us.

"The enemies of the Church," said the great Pontiff Leo XIII.,

"assail her doctrines and practices by the printed word, which they use as a most destructive weapon." And, in fact, it cannot be denied that infidelity and immorality are chiefly disseminated by wicked and irreligious newspapers, and lascivious books and magazines. Religion and morality are held up to ridicule, and the most degrading vices condoned and even extolled. Day after day these poisonous germs are flung broadcast, destroying faith and innocence. The false principles, misrepresentations, slanders and lies with which the reader is daily regaled, are impressed so deeply in the mind, that they are so difficult to eradicate as confirmed bad habits. The multitude looks upon the printed word as almost infallible truth—does not distinguish between truth and falsehood, and thus is slowly but surely drawn into the vortex of antagonism to all religious influences.

Parents sometimes are horrified by a sudden change in the sentiments and conduct of their sons and daughters; they cannot account for it. They were formerly so innocent, so dutiful, so religious, and now so lascivious in their behavior, so insubordinate, so careless in their religious duties and practices. Alas! they have imbibed poison from the perusal of some bad book, paper or magazine. As you value the salvation of your children and of all over whom it is your strict duty to watch, do not allow a book or publication to enter your home without first examining its contents, and if you find anything therein that in the least offends against faith and good morals, throw it into the fire, and let it burn slowly but surely. The smoke of its burning is the best disinfectant and safeguard against the contagion it would otherwise certainly spread.

In conclusion, one more word of advice. As father, or mother, you surely wish to see your children well and happy; you take good care that they are not exposed to danger or sickness; but if you neglect to furnish them with healthy and nutritious food, they will not grow strong, but gradually fail in health and finally die. In like manner, you will do only one-half of your duty if you simply exclude bad books and papers from your home, but neglect to furnish healthy food for their mind and soul by procuring good books and papers for them. Do your whole duty!

—Raise your eyes and contemplate Jesus Christ on the Cross and you will see how trifling are all your sufferings.—*St. Teresa.*

—God is extremely glorified when we abandon ourselves to His good pleasure without seeking to penetrate His designs, contenting ourselves with the thought that His will is His motive, and His motive is His will.—*St. Vincent de Paul.*

(For St. Anthony's Messenger.)

Franciscans in the Wilds and Wastes of the Navajo Country.

(By Rev. L. O., O. F. M.)

95.) *Zuñi, continued.—Decline of the missions under Mexican and American rule.—Religious dualism.—The last Franciscan Custodian of New Mexico.—From the records still kept at Zuñi.—The parish of Gallup, New Mexico.—Zuñi again abandoned.—Paganism running riot.—Pitiable condition of the mission.—Request of Most Rev. Peter Bourgade and Fr. Ketcham.—Zuñi tentatively accepted by the Franciscan Fathers of the Cincinnati Province.—First visit to Zuñi by Fr. Anselm Weber, O. F. M.—Mr. Graham and his successor.—Reception of Fr. Berard Haile, O. F. M.—Fr. Juillard introduces Fr. Berard to the Zuñis.—First council with the Zuñis and its result.*

WHEN, in 1822, Mexico threw off the Spanish yoke and gained her independence, the missions began to decline and the missionaries to withdraw for lack of support, and when, in 1848, by the treaty of Guadalupe Hidalgo, this territory was ceded to the United States, the decline became very rapid. Very few pueblos retained resident priests, while others, like Zuñi, could be visited only at long intervals, others not at all. The old pagan traditions and customs began to assert themselves again, and the medicine man regained his former power and influence. Christianity and paganism was either fused or practiced simultaneously, but separately. Wonder it is that any traces of Christianity survived among them at all, as hardly any pueblo had resident missionaries without interruption and long enough to uproot their heathenish beliefs, to stamp out their pagan practices, and to thoroughly instruct and ground them in the Christian faith.

The last Franciscan Custodian of New Mexico was Fray Mariano de Jesus Lopez. He resided at Isleta, from where he, at certain intervals, visited Acoma, Laguna, and also Zuñi, until 1847, when an unfortunate accident put an end to his life. Since then Zuñi was, if at all, but imperfectly attended to, owing to the lack of priests.

From records still kept at Zuñi, it may be seen that the pueblo was visited in 1863, 1865, and 1866. During these three visits one hundred children were baptized. There are no records at Zuñi from 1866 till 1893. However, the pastor of St. Johns, Arizona, about fifty miles from Zuñi, occasionally visited the pueblo during that time, although

from 1887 till 1893 it was not visited at all. From 1893 till 1902 Zuñi was visited six times from Gallup, New Mexico, and 150 children were baptized during that time.

Zuñi belongs to the parish of Gallup, New Mexico, which is a rather extensive parish. There is a congregation of considerable size in the town of Gallup itself, to which there are attached several mining camps in the vicinity, and about ten out-missions. It will easily be seen and understood that under these circumstances the Rev. Pastor, however zealous, could not do full justice to such an extensive territory, especially since most of the missions are not along the railroad, but must be reached by long, tedious drives over rough and sometimes arid and barren country. The latter is particularly the case with Zuñi, and besides, the Zuñis speak only their own tongue, very few being in any way conversant with Spanish or Mexican. Realizing that it was hardly compatible with good theology to baptize the children, and then let them grow up as heathens and die without the sacraments, the visits to Zuñi were gradually discontinued.

For the past sixty years—and the same conditions obtained very probably for years before that—the different pastors of Cebolleta, St. Johns and Gallup would visit Zuñi perhaps once a year, or once every two or three years, to say Mass, baptize, and preach a sermon through an interpreter; consequently, the Zuñis know very little, if anything, of our Holy Religion. They know that they ought to bring their children for baptism, that they are baptized, and that they are "Catolico." Beyond this their knowledge of Christianity is a confused mess, while their old pagan rites and superstitions are again flourishing like rank weeds in a neglected field.

Considering the existing conditions, neither this ascendency of paganism nor the decline of Christianity among the Zuñis is surprising, neither need one wonder at the attitude of some of them towards the re-establishment of the mission, of which we shall hear more. Their condition is certainly such as to invite the pity and sympathy of every Christian heart. The sixteen hundred Zuñis, abandoned and constantly slipping deeper down into the depths of paganism, are perhaps more in need of a mission and of missionaries than any other Indian tribe in the Southwest. Besides, they have a strong additional claim upon us as baptized Catholics, though practically pagan—an anomalous condition, indeed!

Realizing all this, the late Most Rev. Peter Bourgade, D. D., Archbishop of Santa Fe, and the Rev. Father Ketcham, Director of the Catholic Indian Bureau at Washington, D. C., made application to the Very Rev. Provincial Fr. Chrysostom Theobald, of the Franciscan Province of St. John the Baptist, of Cincinnati, Ohio, to accept the

mission of Zuñi. The matter having been duly considered in the Provincial Chapter, their request was tentatively acceeded to in so far as to have Zuñi attended to from St. Michaels, Arizona, until other arrangements could be made in case the mission would be finally and definitely accepted.

Shortly after this, in October, 1906, Rev. Anselm Weber, O. F. M., made a trip to Zuñi and visited the pueblo, as also at Blackrock, where the agent had his headquarters and where a government boarding school for Zuñi children had been erected. The superintendent at that time was Mr. Graham, who had spent many years among the Zuñis and spoke their language fairly well. He received the Father very cordially, and was much pleased that the old mission of Zuñi was to be re-established, or rather revived, and that religious instruction would be given to the children at the school. Unfortunately, Mr. Graham resigned his position, and was succeeded by a man of less broad and liberal views, so that when school had opened, and Rev. Berard Haile, O. F. M., who was to visit Zuñi at regular intervals, came to Blackrock, the new superintendent gave him a rather cool reception, though eventually he granted permission to give religious instruction at the school.

Rev. George J. Juillard, Pastor of Gallup, within the limits of whose parish Zuñi is located, was then asked to accompany the Father to Zuñi on his next trip and to give him an introduction to his former parishioners. Gladly acceding to this request, he accompanied Fr. Berard, in December, 1906, to Zuñi, and called a meeting on the evening of their arrival there. The governor of the pueblo, several lieutenant-governors, and about fifty Zuñis attended this meeting. Rev. Fr. Juillard told them, in a lengthy discourse, that the Franciscans were willing to assume charge of the Zuñi mission, to keep divine services at the pueblo at certain times, and to baptize and instruct their children at school, provided they were willing to do their duties as Catholics. Above all, he tried to make it clear to them as a bounden duty, that they should request the government that their children at school, being baptized Catholics, should receive Catholic instruction exclusively. To all of which they readily consented, but added the request that a general council of all the Zuñis be called the following morning, in the plaza of the pueblo, attended also by the superintendent, to make the agreement unanimous and binding for all.

—WHAT we really are, that let us be in all fearlessness. Hide nothing and you will not be afraid of being found out. Do and say nothing untrue and you need not fear to have the deepest springs of your life sought out and your most secret motives analyzed.

(For St. Anthony's Messenger.)

The Venerable Fr. Antonio Margíl, O. F. M.

(By Esperanza.)

VI. Among the Talamancans.—One Pair of Sandals.—Multiplicity of Languages.—In the Country of the Terrabas.—Peacemakers.—Among the Choles and the Lacandones.—Forty Thousand Souls Converted.

SOUTH of Costa Rica in the mountain fastnesses of Talamanca dwelt a numerous, savage tribe, which had resisted all efforts at Christianization and civilization, and was very much dreaded by the neighboring Christians. Despite the remonstrances of the Catholics, Fathers Antonio and Melchor resolved to attempt the conversion of those heathens, or to suffer martyrdom at their hands. Unencumbered by anything but their breviary and their crucifix, they entered the country of the Talamancans with their message of peace. The poorly garbed and mortified friars were received and respectfully listened to. By degrees the pagans regarded them as messengers of the Most High, allowed themselves to be instructed, and became fervent Christians. In the course of a few years eleven churches were erected. The natives could not help being touched at sight of the unselfishness of the preachers, who evidently had not come for gold or silver, or to make themselves comfortable at the expense of the people. The two Fathers possessed only one pair of sandals between themselves. This they wore by turns, out of respect for the Blessed Sacrament, only during the celebration of holy Mass. At all other times they walked barefooted. In addition, they continued the penitential practices of their monastery no matter where they tarried, though Indian mission life was full of hardship even at its best.

One great difficulty was the multiplicity of languages encountered among the aborigines. Interpreters had to be used in the beginning, but zealous missionaries are never satisfied with this makeshift. There is a third person between the preacher and the listener, and even though the words be interpreted accurately, which is not to be expected, there can be no heart to heart communication so necessary for winning the backward or timid soul and for sustaining the penitent. Hence the Fathers hastened to learn the language of their Indians, and at the same time taught a little Spanish to some young men. These youths in time were of good service in teaching the older people.

Of course, the success of the missionaries was that much loss to the evil spirit and his agents, the sorcerers, who had heretofore con-

trolled the poor natives. As usual, they aroused a persecution against the foreigners, and by means of horrible lies endeavored to regain their lost prestige. One of the churches was destroyed by fire, and the Fathers themselves seized and condemned to death by fire. Seeing that nothing could be gained by their death for their neophytes, Margíl and Melchor escaped to the country of the Terrabas, another savage tribe. Here by dint of incessant preaching, praying and mortifications they succeeded in converting great numbers of Indians. The Fathers in every case insisted that the idols and articles of superstition be delivered up to them. In one place as many as nine cartloads of such articles were hauled to the public place and burnt. The zealous friars also effected a lasting peace between the Terrabas and Talamancans, who had been mortal enemies. When the Bishop of Panamá heard of these successes, he invited Fathers Antonio and Melchor to his diocese, but orders from their superiors directed them to retire to their monastery, six hundred leagues distant. Obediently they interrupted their labors to make their way to Querétaro, while the Franciscans of Nicarágua consented to take charge of the converted tribes. When they reached Guatemala an order from the Commissary-General directed them to continue their missionary efforts. They turned to Vera Paz, and after showing the savages the wickedness of devil and idol worship, with the help of God, made good Christians out of the fierce savages. From there they went to a most ferocious tribe called Choles de Manche. After bearing insults and persecutions and bodily assaults with Christian fortitude, their patience and heavenly message at last won the hearts of the natives. They reaped similar results among the Lacandones, who had put two Dominicans to death. They finally submitted to the Gospel, and devil worship ceased. We must pass over many interesting incidents, as this is to be only a sketch, in order to be able to linger in regions that interest us more. However, the government officials and the Bishop of Nicarágua, in 1696, reported that the two Fathers, Antonio Margíl and Melchor, alone had converted upwards of forty thousand souls amidst the greatest hardships and perils, and returned to their monastery as poor as they had come.

—To TAKE life "as God gives it, not as we want it," and then make the best of it, is the hardest lesson of life.

—NEVER complain of your surroundings, but truthfully say: God put me among these scenes, these people, these opportunities, these duties. He is neither absent-minded nor incompetent. This is exactly the place He means me to be in, the place I am capable of filling; there is no mistake. My life is in its proper setting.

Pious Union in Honor ..of the.. **Holy Ghost**

"We earnestly desire that piety may increase and be inflamed towards the Holy Ghost to whom especially all of us owe the grace of following the paths of truth and virtue." POPE LEO XIII, *Encyclical, May 9, 1897.*

A New Series of Short Instructions.

(By Rev. Fr. J. M. FINIGAN, O. S. F. C.)

II. I Hope in the Holy Ghost.

AS it is by the grace and favor of the Holy Ghost that we believe in all that God has revealed and His holy Catholic Church teaches, so also is it by the grace of the Holy Ghost that we are enabled to hope and firmly trust that God will give us eternal life, and all the means necessary to obtain it, if we do all that He requires of us. "Ask," says Jesus Christ, "and it shall be given you." (Matt. VII, 7.)

Now, because God is infinitely good, and all-powerful, and moreover, is faithful to His promises, we can be certain that in our desire and expectation, in our firm trust in God, we shall not be disappointed. The greatest sinner on earth, provided only he does what he is able, to turn from his evil ways, may, can and should rely upon God's love and tender mercy. The Holy Ghost (in Ecclesiasticus II, 11) exclaims: "My children, . . . know ye that no one who hath hoped in the Lord, and hath been confounded."

The thought of eternal happiness, which is the object of our hope, lightens the weight of our labors in this life, and sweetens the bitterness of the heart; it smooths the rough parts of the way of salvation, encourages us to persevere in striving to overcome temptation, particularly that one chief and besetting sin into which we, in the past, have fallen; consoles us in our tribulations, and shows us beforehand the palm and the crown which can never fail us if we fight on against our evil passions and corrupt inclinations, with courage and fidelity.

Remember the promise God has made of never abandoning him who hopes in Him—a promise to which He has even added an oath, in order to give us still greater confidence. (Gen. XXII, 16.)

Often rejoice within yourself, therefore, that you are even now made heir to everlasting happiness, though you often lead a melancholy and miserable life in the eyes of men of the world; admire the rich blessings and graces, chiefly prayer, the Holy Sacrifice of the Mass and the Sacraments, which the Holy Ghost places at your disposal; rejoice with a holy joy thereat, and thank Him all the days of your life.

The devil tempts one to sadness, discouragement and to despair;

but the Holy Ghost inspires confidence and firm trust in God; He drives away sadness, bringing hope and joy. Take up, therefore, devotion to this the Divine Spirit of God, and be enrolled as members of His Pious Union.

N. B.—To become a member of the "Pious Union," send stamped envelope with your address thereon, to the Rev. Fr. Superior, O. M. Cap., St. Anthony's Mission, Mendocino, Cal.

Do Penance!

Penance has not a very pleasant sound; it is one of the hard sayings which few can endure. It is one of the things that made the young man, who asked Christ how to be perfect, turn away sad. It is one of the follies of the Cross, a word the wordly wise never understand. Even some Christians think that it is out of fashion in our day, that only the saints ever practiced it, and that with an excessive rigor which is more to be marvelled at than imitated.

And yet Christ, Who is to be imitated by all who hope for salvation through Him, did penance, and His long fast in the desert was not the only penance He did. He warned us also: Except you do penance, you shall all likewise perish. He has dignified the virtue of penance, by making it the chief factor in the sacrament by which sin is forgiven; and He has commended it to us by the parable of the Prodigal Son, by His mercy and love for Mary Magdalene.

Christ did not need to do penance, for He was sinless and could not commit sin. We need to do penance by the sorrow of our hearts for our sins and even for our disposition to commit sin; by sincere resolve and effort to amend our lives, to master our unruly passions and avoid the occasions of sin; by fasting, by watching, by almsdeeds, and by other means of self-denial and mortification, which may help us to make satisfaction for the past, to repair its evil and to chastise our lower appetites into subjection to reason.

As we enter the holy season of Lent, we should pray that we may begin and end it with a humble and contrite mind, with true sorrow for our sins, with due appreciation of the wisdom of the church which imposes and regulates our penances, and with the disposition to do all we can in order to share more abundantly in the benefits of the virtue of penance, and of the sacrament also, which is recommended to our piety especially at this time.

—The drink curse will never be cured by preaching merely; far better go to the home and find the cause.

A Loving Tribute to the Memory of

Rev. Fr. Ambrose Sanning, O. F. M.,

Founder of ST. ANTHONY'S MESSENGER.

Born Feb. 5, 1847 — Died Nov. 6, 1908.

CEASE heart! The battle's fought, the course is run;
Thy bleeding wounds in manly strife sustained
For justice' sake, the victor's crown have won.
'Tis angels' call to glory foreordained.

Four lovely maids: Faith, Hope and Charity
With humble Poverty, — oh, beauteous sight! —
The pilgrim's guard 'gainst worldly vanity,
Now lead the soul aloft in starry flight.

Before th' eternal gates in bridal sheen
Spoke Faith: "By spark divine the Godhead's trace
In myst'ry's veil thy eager mind hath seen:
Behold Immensity now face to face."

Said Hope; "With soothing drop from Heaven sent
I cooled thy parched lips: the Living Spring
Shall e'er thy thirst for happiness content.
Now must we hence to mortals solace bring."

But ling'ring Poverty, with chaste caress
Reclaims the beggar's garb for Christ's sake worn,
In jewelled robe her faithful spouse doth dress
And parts a recent lover to adorn.

Companion henceforth in seraphic glow,
Fair Charity, through portals bathed in light
To God's embrace and realms divine doth show,
Where never fadeth day nor falleth night.

Oh, joy ecstatic for thy tuneful soul!
Cecelia jubilant 'mid Heav'n's acclaim
Her organ swells: angelic choirs extoll
In paean of Milan's Sage the Mighty's Name.

Should Justice stern withhold the happy day,
Sweet Mercy we will move by potent prayer,
With friendship's tears bedew thy mound of clay,
Who drank thy love and feasted on thy care.

(For St. Anthony's Messenger.)

Spiritual Idleness.

THERE are a great many people in this world who never work, and whom we justly call idle, and to whom we may say, as the householder in the Gospel: "Why stand you here all day idle?" And of all these voluntarily lazy and idle people, not one can in justice excuse himself and say: "Because no man hath hired me!" God has called all men to work, each one in the respective state of life and in the place God has put him.

This leads me to the point of which I want to speak to you, my dear friend. We are called to work for God and are promised an eternal reward if we are faithful in our work. So it is indisputably true that if our work does not and cannot please God, we need not look for the wages at the end of our life. Both Cain and Abel offered to God, and still the Lord had respect for Abel and his offerings, and not to Cain. Why? Because the offering of Abel came from a heart full of devotion, and the heart of Cain was filled with quite different sentiments. Did not the Pharisees fulfill the law of Moses to the letter? Did they not give plentiful alms, and mortify themselves in many ways? And still the Lord was displeased with them on account of their unholy motives in all these things. There are a great many modern pharisees among the children of God. It is true, their heart is not as wicked and really as bad as it could be; but they are careless and negligent to such an extent that their good works are stale and worm-eaten. Let me illustrate this with a few examples from practical life. The lukewarm Christian goes to church because others go; he believes in the Blessed Sacrament and bends his knees; but, dear me, how? He makes the sign of the cross at his prayers, but in such manner that one might suppose he was chasing away some fly or other bothersome insect. Some people do not scruple to talk and look around in church, as though they were out on the street, and even whilst occupying their

seats in church, take a position which betrays utter disregard for the Holy House of God. Am I exaggerating or painting in dark colors? Open your eyes the next time you go to church, and you will see how well I have told the truth. And when you are done looking at others, my friend, then turn to yourself and ask yourself, how about your attention at the sermon and Christian doctrine? How sleepy and drowsy you are, and how long the sermon lasted! How about your morning prayers? You say them, but how? And how often you neglect this tribute of love to God, and you go to your work as though you were a heathen and had never heard of such a thing as prayer! People have time for parties, dances, socials and what not, but when it comes to working for God, how many are really idle, for they do nothing that could please God. So you see that I am correct in saying that we must work for God, if we are to look for an eternal reward. We must not only pray, but our prayer must be a lifting of our soul to God; heart and soul must think of God, not only the lips by uttering some nice words addressed to God. We must work to earn our daily bread, for such is the Will of God. But we must sanctify this work by a good intention, and work cheerfully; work because God has so decreed it. Then our work will be pleasing to Him.

Suppose your servant obeys you, but not promptly and only when it suits him. Are you satisfied, and will you keep such a servant? And what would the lady of the house say if her maid would constantly grumble about the work, and do it in such careless and slovenly manner that it must be done over again? I should like to see the face she makes, and the consequences of such neglect! And suppose you go to your dressmaker and order a new dress. Your order is taken and filled, but the completed dress does not fit you. Will you take it and pay for it? You say no; but my dear friend, that is exactly what so many are trying to do. They are palming off shoddy prayers for good works; they are mistaking carelessness for zeal; they are disregarding the commandments of God and substituting their own private notions; and still they are looking for heaven as a reward! They claim to believe in Christ Crucified, but where is their mortification, which is the characteristic sign of Christianity? Christ dying on the cross, forgives His enemies, and these modern Christians will not forgive the slightest offense; God calls them so plainly, so loudly, by sudden deaths, by great calamities, by misfortune and the like, and tells them to be prepared; but they listen not to this warning voice. They mingle with the people of the world, share their opinions, pleasures and amusements, as though this life was all man had to care for. Are they not really idle, my dear friend, since they are doing just the contrary of what God demands from us? and still they are looking for

heaven. Is that not the greatest foolishness man is capable of in this life? Do you belong to these fools, or is your life worth living? Is it for God, is it a preparation for the glories God has reserved for those who love Him? These are important questions, my dear friend, and I want you to answer them today, for tomorrow it may be too late. You are called this very moment through this sermonette; will you make yourself chosen? B. B.

(For St. Anthony's Messenger.)

Plain Truths Plainly Told.

METHINKS I got on the good side of "Our Boys," and I can but congratulate myself of being in good company. Now, may I meet you at all times or at any time? Yes, do you always entertain

Good Company?

It would only be a waste of time, lead pencil or ink—as the case may be—or a waste of lung-power to write or talk to "Our Boys," who will romp about with bad and evil companions, who would not listen to the very best advice to quit companions whom they may find to be addicted to bad habits.

All our life depends greatly upon the persons with whom we live and associate. And this becomes more true, and consequently critical, in forming one's character, when we live with persons of bad habits on

Terms of Familiarity.

We greatly and mostly form our character, our conduct, our behavior; we express our thoughts, and model our words, shape our actions by assimilation. Yes, pardon me, my dear boys, to a great extent people, and particularly young people, are like monkeys—they love to imitate whatever they see.

Tell me, did you not learn to write your figures, your alphabet, just by imitating the headlines on the blackboard and in your copy-book? Yes, copy-book is the correct name,—you copied the letters and figures. In like manner you will shape, model and copy the habits, good or bad, of your companions and associates. Familiarity can only accelerate this assimilation.

Listen to what the author and writer, already quoted in our last issue, says on this point: "Familiarity gets us used to things as well as to persons, and what at first appeared to us odious and abject, ends by entering into our habits. The ear loses its delicacy, the heart its modesty, the mind its clearness; we end by taking to what once ap-

peared repulsive, and from words we proceed to acts, which complete our destruction. This is the history of the propagation of evil upon earth."

It is pretty hard to tell—indeed, it is almost impossible to predict what verdict a jury will render, or where during a heavy thunder-storm the lightning may strike, or what dark horse will turn up in a political convention, or whether the housewife will beautify her face and brighten her home and gladden the hearts of the members of the family with a smile on wash-day. But one can most certainly and unmistakably predict the ruin of any person who associates with bad companions. "He that toucheth pitch, shall be defiled with it." The words of the apostle, "A little leaven corrupteth the whole lump," is confirmed by daily experience.

Boys, do not say that there is no reason to fear for you. If the wisest of kings, Solomon, by frequenting the society of idolatrous women, degraded himself so far as to bow his knees before idols, who may rely on his own strength? Or do you believe yourself firmer than Solomon?

God could have saved Lot in the midst of the fire which destroyed Sodom and Gomorrha; God could have protected Israel against idolatry in the midst of Gentiles. But God would not work this kind of miracles; He bade Lot to leave the wicked city; He commanded Moses to lead His people out of the land of Egypt, and commanded the Israelites to avoid all intercourse with idolaters. No more can we, no more can you, Boys and Young Men, expect miracles when you expose yourselves rashly to the danger of sin or losing the faith. Rather follow the counsel of the Lord: "Go out from Babylon, my people, that you be not partakers of her sins, and that you receive not of her plagues."

Oh, our companions are not so wicked, you say. And the Lord Jesus Christ says and warns: "Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves." Do not believe everyone an innocent sheep who comes to you, and slaps you on the shoulder, and calls you "a jolly good fellow."

Do not put any stock in the flatterer; he is a "false prophet, who comes to you in the clothing of sheep." "An enemy speaketh sweetly with his lips; but in heart he lieth in wait to throw thee into a pit." "They call evil good, and good evil; they put darkness for light, and light for darkness; they put bitter for sweet, and sweet for bitter." So speaks, thus warns the Holy Ghost through the wise man and the prophet Isaias. And the Lord complains with his prophet Jeremias: "Among my people are found wicked men that lie in wait as fowlers, setting snares and traps to catch men."

With hook and line alone you will not catch fish. But hide the

ugly hook within a fat bait, the fish will bite, and—he is caught! The bad companion knows that his victim loves sweet words and self-praise; he makes golden promises; he will heap upon you flatteries and promises that you may grow somewhat bow-legged under the ponderous weight, and ere you are aware he will have you in a hole, the sides soaped, and never a ladder in sight!

Would you dare to "monkey" with a live electric wire propelling our large interurban cars at a speed of fifty to sixty miles an hour? You laugh suspiciously at the very idea of such a silly foolery. You say you may just as well bestride a buzz-saw making several thousand revolutions in a minute.

Well, just adjust or apply this conclusion to association with bad companions, and you must arrive at the same conclusion. True, bad companionship may not accomplish their deadly work as speedily as the electric power or the whizzing buzz-saw, but just as sure with a more dreadful end which you will understand when you understand the wholesome warning of the Teacher of Mankind: "Beware not so much of those who may kill your body, but may cast your body and soul into eternal perdition!"

The Illusion of Being Busy.

A ridiculous notion is common that we live in a time when there are more important world affairs on hand than has ever been known before; and there are silly people, both men and women, who expect to be admired for a useless expenditure of their nervous and physical energies on all sorts of absolutely foolish objects into which no particle of intellect enters. Simply to be always busy, always occupied, always doing something, passing restlessly from one piece of work to another, to have their hands full, never to be idle, as they say, seems to be their ideal of life.

These precious muddlers, who plume themselves on never being idle, pass their time doing useless things under the pretext of being busy; and they assume credit for a purposeless activity. The biggest people, those who have really thought out their plan of life, do not make the mistake of doing what need not be done. They have time for everything because they do not imagine that they are economizing time by occupying every spare minute in being unnecessarily busy.

—How beautiful it is to behold the poor when we consider them in God, and in the esteem which Jesus Christ had for them.—*St. Vincent de Paul.*

For Our Young Folks

The Two Sisters.

(Written for St. Anthony's Messenger by B.)

CHAPTER XII.

The Family Reunited.

AFTER Mrs. Gray had left, Natalie led her darling mamma to a couch, and all the sweet devices of her filial love for that dear mother's comfort filled her cup of joy to the brim.

"How, my precious child, could your poor mamma have existed all these weary years, deprived of your sweet presence, your tender affections?" she said, pressing the happy girl to her breast.

"How, dearest mamma, we could have lived so long without each other is indeed a mystery which we cannot unravel; and really, we do not care about unraveling it. We have each other now, and when papa and Valerie arrive, why, mamma, darling, I am becoming frightened, we shall be too happy for earth. Tell me just one thing more, and then you must absolutely rest, not utter another syllable, and strive to sleep. Is papa a great soldier?"

"Ah! my little blossom is fond of military heroes," she smiled, smoothing the silken locks from her mignonette's fair brow. "Papa is indeed a typical soldier—a very hero in the strife."

"O won't Harry be delighted to hear that!" exclaimed Natalie, blushing with pleasure.

"Harry? Darling, who is Harry?" she inquired, still gazing fondly into the girl's radiant face.

"Oh, Harry," and a vivid blush mantled her brow. "He is the Gray's oldest son, and has always been kindness itself to me. He is now at college."

"Is he still young?" inquired the mother, looking anxiously into Natalie's sparkling eyes.

"Nearly twenty, mamma, and no end of a good fellow."

The praise was so frank that the Countess perceived no cause for uneasiness.

But now, mamma mine," continued Natalie, "we must not speak another word; you must rest, or you'll be ill when papa arrives, and my greeting will be a scolding.

"No danger, no danger of that, love. Papa will be too unspeakably happy to scold his new-found treasure."

Natalie now darkened the room, and seating herself beside the

couch, clasped her mother's delicate hand in hers, while she whispered: "Rest now, darling mamma; I have so much to tell you when you awaken, refreshed, that I can scarcely control myself."

But she did control herself, while her delicate mother lay with closed eyes, a blissful smile parting her lips. Her dream was evidently a happy one. The delighted daughter gazed fondly on the noble and still handsome face of the once radiantly beautiful Eugenie de Beaumont.

"O sweetest Sacred Heart! O dearest Queen! was ever daughter so happy? And it's all the gift of your ineffable love!"

The vista which now unfolded itself to Natalie was indeed golden. The outlook, however, in the Gray mansion was gloomy. The children were inconsolable. They didn't want any French mammas coming round, making believe Natalie was theirs, when everybody that knew anything could see that she belonged to them. They were sure big brother Harry would just fight when he heard it, and he was soon coming home. "And you just bet, I'm just going to write this very day and tell him all about it, and he'll come tearing home and raise Cain, and me and Elsie will help along. You bet we will; won't we, Elsie?" Elsie conceded that she did not quite know how to mend matters, but under indignant Don's leadership she would try.

In due time Juno, the queen regnant of the culinary department, got up a banquet in her best style to fête that unwelcome Madame. When finally Madame de Beaumont with her daughter arrived, the children rushed into Natalie's arms and almost smothered her with their caresses.

"Say, Miss Natalie," asked Don, in a very confidential whisper, "aren't you our onliest own, same as ever?"

"Of course, my dears; but now come, you must greet my mamma; she loves you, too," said Natalie, coaxingly.

"But maybe she ain't your sure-enough mamma; better take care; might be just make-believe mamma," suggested the wary youngster.

"No danger, Don, dear; but now shake hands with mother, or she might think her Natalie had not trained you well."

"She better not think that, for it ain't so," he growled, as he was led forward to go through the process of an introduction.

Little Elsie looked up into that noble, high-bred countenance of the lady gravely. The scrutiny seemed satisfactory, for she slipped her little dimpled hand into hers. "I do believe you are our Miss Natalie's mamma, for you look sweet and good just like her, and I love you, too!"

Madame kissed the rosebud mouth, and lifting the little maiden to her knee, caressed her fondly, to Natalie's delight and Don's disgust.

"I'm going to wait and see what Harry does; that old flaxen-head Elsie is a softy, anyhow." He shook hands, but was shy.

"Don is always backward with strangers. Wait until he becomes

better acquainted, and you'll find that he is the most interesting and lovable little lad you have ever met," said Natalie, proudly. He still clung to her, casting reproachful glances at "that little turncoat Elsie," perched up on the grand lady's knee and smiling into her face, just as if she was glad she had come to take Natalie away.

Aunt Eliza, contrary to her usual manner, became quite enthusiastic about the grand old lady. Mr. Gray pronounced her a perfect type of the French "grande dame," and, at the same time, a most amiable personage. She on her part was quite charmed with the Gray family, and warmly congratulated Mr. Gray in being blessed with such lovely children.

"Don and Elsie are pretty fair specimens of childrenkind," allowed Mr. Gray; "but you have not yet been introduced to the black sheep of the family, as Aunt Eliza calls him, our Harry. He is at college, but will return for the vacation in a week."

"Hurrah!" cried Don, tossing his cap in the air. "Won't we have fun, Miss Natalie, when Hal comes, and games, and—"

Natalie blushed. "Why, Don, you are getting very demonstrative; but you are right; Harry tries to make things very pleasant for you and Elsie."

"And you too! Oh, brother Hal just loves our Miss Natalie; and he makes us tired, too, hanging around so much, when we want her all to our own selves!" volunteered Don.

The youngster was rapidly developing into a very fair sample of the "enfant terrible." When in the course of conversation Madame heard how recently Aunt Eliza had become a member of our holy Faith, and that her conversion was mainly due, under God, to the beautiful example of her darling, she was extremely gracious to her, and Aunt Eliza fully reciprocated her friendly sentiments. The visit was delightful, until the leave-taking began, and Don discovered that his Miss Natalie was going off again with the strange lady. He protested so vigorously that papa was about to send him off in disgrace, but Natalie intervened, soothed and calmed her little champion, promising to call for the children next morning and take them for a very long drive out in the suburbs and down by the river.

On the third day after this happy meeting the Count arrived, not in the slightest anticipating the joyful surprise which awaited him. Natalie was in an ecstasy of joy. "O what a grand papa!" she exclaimed, as he pressed her, with many loving words of endearment, to his breast. The fine old gentleman was the type of a true French chevalier, generous and tender. It is the bravest ever that prove the tenderest.

To render the bliss of the reunited family complete, Valerie arrived, accompanied by her kind friend, Mrs. Froissart, before the lapse of the

second week. Madame Froissart was in the habit of spending the summer months at some Northern watering place, but she never left her dear Southern home before the end of May. Now, however, she did not for a moment hesitate to hasten her journey in order to accompany and protect her foster-child, for it was in that light she considered and treated Valerie. Age is slow to give credence to the marvelous—and were not the developments in this case almost miraculous She would seek and demand ample proof before relinquishing the guardianship of her child. The noble presence of the Count and Countess, the raptures of radiant Natalie, and the almost immediate recognition of mother and daughter, left no doubt on her mind of the reality of their claims.

Truth, indeed, was stranger here than fiction. The bliss of the happy parents, their lovely daughters, and the devoted friends their virtues had secured for them, can be more easily imagined than portrayed. The Count and Countess had indeed gone forth to sow in tears, but they had now returned, bearing rich sheaves of the fruition of patience and faith.

Harry had certainly not loitered in his home-coming, for in an incredibly short period, after the conclusion of the college commencement, he arrived, to the infinite delight of Don, who was not particularly pleased with the situation. He believed firmly, however, that there was nothing beyond Hal's power, and that he would set things right forthwith.

This young gentleman was quite charmed by the gracious old lady's condescending attentions; but the Count was his "beau ideal" of the grandest kind of a soldier, and it was not long before he became a great favorite with the old gentleman. He never tired of listening to his account of the weary days of imprisonment, the hairbreadth escapes, the privations and keen sufferings, all endured with joy for the love of "La Belle France" and her spotless "fleur de lis."

Valerie had been correctly informed; her parents were engaged in a perilous venture to rescue the noble young Dauphin. Thanks be to God! they succeeded. That miserable sample of filth and worm-eaten humanity exhibited as the scion of the royal and imperial houses of Bourbon and Hapsburg was a fraud. Young Louis was rescued. The place of his whereabouts must, however, remain for the present a profound secret.

"O if I could but see and serve the ill-fated young prince!" exclaimed Harry, his brown eyes sparkling with excitement.

"That happiness may yet be yours, my young friend," said the Count, approvingly. "Louis, our legitimate king, is sheltered by the

Stars and Stripes, and at the auspicious moment will go forth to claim his own."

"Hurrah for him!" exclaimed Harry. "And you may rely on it, Count, he'll have a body guard invincible at that of America's bravest sons!"

"Oh, Harry is developing into a military hero. I was under the impression that Blackstone was his preference," observed Mr. Gray, smiling at the lad's impetuosity. The sisters, both staunch Royalists, looked approvingly on their young friend.

The uncertainty regarding the fate of their children had been the most painful trial. They had constantly, as soon as released, dispatched letters to their former address, but naturally received no reply. This and some important matters in reference to the Dauphin had brought them back to America.

"Oh!" gasped Harry, all his enthusiasm vanished, "do you not intend making your home in our free and happy country?"

"We may return at intervals, but our possessions have been restored, and we are longing to take up our abode once more in our good Castle Chartres, near the capital. And," continued the Countess, "if you wish to make our happiness complete, you will accompany us. Do not shake your head, Madame Froissart; I know you are pining to behold once again your sweet, sunny France, though many a ruin now tells of the bitter ordeal through which she has passed. You, too, Mr. and Mrs. Gray, will not refuse, and I am sure of ma petite mignonette here," caressing little Elsie, who, as usual, was perched on her knee, "you will not desert me; and it will be an education for Master Harry."

"Well, I'm going, too, just to take care of my Miss Natalie," decided Don.

"And who'll take care of me?" asked Valerie.

"Well, Hal can, if he likes."

Harry darted a look at the self-invited guest that was anything but friendly. Meantime the Gray family and their guests repaired for a few weeks to Newport. Harry had become very confidential with the Count, who allowed him to accompany him on several rather lengthy business trips. Whether he ever met the Dauphin remained a secret, but the glow in his dark eyes, when the luckless prince was incidentally mentioned, seemed to indicate that this privilege had been his.

[TO BE CONCLUDED.]

—We should study the interests of others as our own, and be careful to act on all occasions with uprightness and loyalty.—*St. Vincent de Paul.*

Home, Sweet Home.

WHEN fortune refuses to smile and the world forsakes one, 'tis then that the wanderer turns homeward. It is very well when our efforts meet with success and favoring winds waft us on towards the desired end; but when storms arise and disappointment and failure stare us in the face we think: Well! when all else turns against us, when the black night of sorrow comes down and the sunlight of happiness is obscured, then there is left one last haven to repair our storm-dismantled barques in, and have poured upon our wounded hearts that solacing balm which is found nowhere as within the sacred precincts of home.

Let an individual start out in life with every prospect of achieving fame and distinction in some chosen ambition. Perhaps for a time all goes well and steadily on towards the cherished goal, and up the ladder of fame round by round pushes the struggling one, goaded on by ambition's dream which can only be obtained by reaching the top.

But perchance ill health, an accident, a financial reverse or one of the many disappointments which so often bar the way to success casts a gloom over the life of the striving one. Where was sunshine and happiness, alas! now is sorrow and despair.

Where are the friends who were ready to fawn and flatter when all went well? They are gone, now that misfortune has visited the life which before bade fair to yield such a golden harvest. What now is left?

Oh, there is yet left home. Home! the sweets of which no pen can tell. There the gray-haired parents, with open arms, will welcome their child of misfortune to this asylum of rest and peace.

The world may turn its back on the ones who fail in the battle of life, but home will gather them in and nurse them back for a renewed effort.

How little are the comforts and sweets of home appreciated by those who dwell in the blessed sunshine of the Christian home?

It is when one is out in the world, and far from the dear scenes of childhood that memory will bring back those tender recollections which bind the heart so closely to home.

Then can be best realized and understood that truly there is no place like home! Why so many undervalue home as do, is one of the inconsistencies of life. To forget it while fortune smiles upon them, and then to turn longingly to it when reverses come, speaks of the ingratitude of humanity and the Christian and hallowed character of home, which takes back that which the world spurns with contempt.

—DROP pretense. Eternity is not good for shams.

St. Anthony's Department

St. Anthony's Ever Ready Help.

TOWARDS the close of last April our neighbor, an excellent mechanic and good father, was thrown into prison. Surprised at this, he asks for an explanation. Imagine his utter amazement when told the cause of his imprisonment. He was accused of complicity in a number of burglaries which had been perpetrated in the village for the last two years. In vain our poor laborer proves that his accusers and supposed accomplices have sworn him implacable and unrelenting vengeance. In vain his fellow-laborers, convinced of his innocence, sent in petition after petition to secure his release. The thieves asserted and boldly maintained their base and hateful accusation. If the unhappy man is not able to establish a proof of his innocence he will be condemned to prison for life. What a cruel and dreadful prospect! It is impossible for him to escape his impending doom, if human aid not availing, heaven does not hasten to his assistance. They apply to St. Anthony. Every evening the whole family implores his ever ready help. And their prayer is heard. For a last time the judge confronts the father with his accusers, and one of the malefactors admits now of his own accord that this man was innocent, that he had taken no part in the crimes with which he was charged. Conjointly they had hatched this plot against him. They had sworn to ruin him on account of his faithfulness to duty in a recent strike. The instigator of the plot, a dangerous ringleader and secret agent of an international union, had menaced with death all who would not consent to this slanderous accusation. "For some days the sight of this poor man filled me with pity. I could not sleep; everywhere his face haunted me; something urged me on to confess the whole truth, and now, Your Honor, I have done my duty and am satisfied." At once the prisoner was released and restored to his family. We can easily imagine their joy and their gratitude towards St. Anthony, at whose command *the prisoner's cruel chains give way.*—(Translated from *"Revue du Tiers—Ordre et de la Terre-Sainte,"* by Fr. G. S., O. F. M.)

Pious Union of St. Anthony.

On the 25th of January we transmitted our annual report to the Very Rev. Director General of the "Pious Union of St. Anthony" in Rome. During the year 1908 531 new members were enrolled; our lists now showing a grand total of 44,056 inscribed by us.

The members of this Pious Union may gain a *Plenary Indulgence* on the 15th of February, the feast of the transferring of St. Anthony's relics—provided they fulfill the usual conditions prescribed.

St. Francis Seraphicus College.

THE Christmas holidays were spent by our students in a pleasurable manner. Albeit snowballing, skating and other kindred sports of Yuletide were not to be indulged in, yet there was ample diversion and recreation for all. One of the principal attractions consisted in their occasional visit to the "Friars' Gymnasium," hard by, where, with the kind permission of the Rev. Fr. Antonine, O. F. M., they recreated and exercised themselves with divers athletic games and contests.

Upon their return to college, January 4th, the students had the pleasure of listening to an instructive conference by the Rev. Rector, Fr. Chrysostom Theobald, who exhorted them to begin the new year well and spend their time in a diligent and profitable manner.

The semi-annual examinations were held January 18th-23d. The result was indeed gratifying, and betokened much good will and devotedness to studies on the part of our students during the past semester.

The examinations over, our students entered upon their annual retreat. The exercises were this year conducted by the zealous missionary, Rev. Fr. Flavian, O. F. M. In eloquent and deeply impressive words the Rev. Father placed before his youthful, appreciative listeners the salient truths of our holy religion and pointed out to them the most potent means of preserving their vocation to the sacred priesthood.

The retreat proved to be a real spiritual boon, a divine blessing, the beneficent results of which will long endure and bring fruit an hundred-fold. Our sincere thanks to Father Flavian for his zealous, priestly labors in behalf of our students' spiritual betterment.

On the feast of St. John Chrysostom, the patron feast of our Father Rector, the students extended to him their cordial felicitations.

Despite the inclemency of the weather, there has been but little sickness among our students so far, and we hope and pray for a continuation of sound health and good cheer among them.

During the past month two new students were registered and one has returned home. Our total number now is 78.

—A FRIEND may praise us, and we are not embarrassed; he may rebuke us, and we are not angered. If he be silent, we understand. It takes a great soul to be a true friend,—a large, Catholic, steadfast, loving spirit. One must forgive much, forget much, forbear much. There is no true friendship without self-denial, self-sacrifice.

Franciscan Literature.

In anticipation of the forthcoming Beatification of Ven. John Duns Scotus, O. F. M., the life and the works of the "Subtle Doctor" are being made the subject of additional researches by his confrères in the Order of Friars Minor. Fr. Marianus Fernandez, the indefatigable Assistant Secretary General, has just published a new volume entitled "*Mentis in Deum Quotidiana Elevatio.*" (Daily Elevation of the Mind to God.) (Quaracchi, 1907, 18 p., XCV., 482. Price 2 Lire.)

It comprises extracts from the writings of Scotus arranged according to the festivals and seasons, so as to afford the reader a suitable selection for each day in the year. These selections, which are prefaced by an interesting biographical sketch of the Ven. John Duns Scotus, reveal a good deal more of spirituality in his works as distinct from controversy and subtilities than it has been customary to recognize in some quarters. Those who prefer the purely scholastic side of Scotus' teaching will be glad to know that the 4th volume of the "*Lexicon Scholasticum Philosophico-Theologicum*, also by Fr. Marianus Fernandez, has just appeared (Quaracchi, 1908, in 4to).—A new Latin Exposition of the Philosophy and Theology of Scotus in two volumes by Fr. Parthenius Minges, O. F. M., Prefect of St. Bonaventure's, Quaracchi, is announced for early publication, and more than one other volume of the same sort may be expected to see the light during the present year. Fr. Cyprian Paolini, O. F. M., who is already favorably known by his new editions of the "*Scotus Academicus*" of Frassen (Rome, 1900-1902, 12 volumes), and the "*Summa Theologica Scoti*" (Rome, 1900, 6 volumes) of Montefortino, has placed the students of the Scotist School under an additional obligation by re-editing the "*Scotello*" of Peter of Aquila (Doctor Sufficieno), an abbreviation of the "Summa" of Scotus, hence the name Scotellus (Little Scotus). This new edition in 4 volumes is sold at the very low price of 2 lire a volume.

(Fr. Paschal Robinson, O. F. M.)

After diligent and painstaking labor of over a year the new "*Ceremonial of the Friars Minor*" has made its appearance from the Quaracchi press. It was prepared by a commission consisting of Fathers Joseph Kaufmann, Maximilian Brandis, Pietro Calcagna and Paschal Brugnani. It had undergone a thorough revision by the Definitors General and other competent critics before being submitted to the S. Congregation of Rites, from which it received the approbation August 12th, 1908, and is, by a decree of the same, made obligatory for the whole Seraphic Order. The Preface is by the Most Rev. Fr. General

himself, setting forth the history, scope and character of the work. He exhorts and commands all the Friars Minor to conform to the rulings of the new Ceremonial, and strictly forbids all contrary practices, even if established by immemorable custom. Thus the long-desired uniformity of rites and ceremonies will be established throughout the entire Order. The fact that this Ceremonial has been revised and approved by the S. Congregation of Rites itself, and is supplemented by copious notes, decrees, etc., makes it an authentic book of reference.

(Fr. Hugo Staud, O. F. M.)

A Life-Work.

Discouragement always implies that the soul is "degenerating from the lofty thoughts of the sons of God." It is certain that every man is called to become a Saint. Christians rightfully have a high idea of what makes up a Saint, and with their First Communion they set out to fulfill this idea. They know they must follow what faith teaches; for just as a man who does not act according to reason does not act humanly, so one who does not act according to faith does not act Christianly.

Very soon—often in early youth—the world draws the would-be Saint away from his high ideal. The soul becomes discouraged in the Christian life, for meanwhile her own natural faults have attacked her, and so the contest is half abandoned. And the effort and desire for Saintship suddenly ceases. How happy is the poor soul after this, if she does not descend even lower into the very depths of sin!

In after life, the aspirations of youth are renewed. The soul has found the world cannot perform all it has promised, that only what faith teaches about life is true—then she wishes: "If I could only be a Saint!"

Dear soul, it is not yet too late. Faith teaches us that we are to become holy by relying on higher strength. *I can do all things in Him Who strengtheneth me.* Faith and reason, also, teach us that holiness is the work of a lifetime, and that we are not to be discouraged if our life-work is not done in a day.

Heart Education.

Mere intellectual training without the education of the heart, without the dictates of religion and morals to curb and direct, to strengthen and to guide, is indeed very dangerous not only to the individual, but to society as well. All experience bears out this position, and the fact is that in our country crime is out of proportion with the population as a result of the pernicious system of education.

Book Notices.

From the well-known publishers, *Benziger Bros.*, New York, Cincinnati and Chicago, the following new books were received:

My Prayer Book.—Happiness in goodness. Reflections, Counsels, Prayers and Devotions. By Rev. F. X. Lasance. 16mo., cloth, $1.25.—A new prayer-book on a most unique plan, aiming to point out the brighter side of life—the silver lining to the cloud overhead, the sunshine that follows the rain, the sweet little wild flowers that adorn the wayside. This is well done in the first part of the admirable book, whilst the second and by far largest part contains the most complete selection of prayers and devotions ever published in the English language.

The Son of Siro. A story of Lazarus. By Rev. J. E. Copus, S. J. 12mo., cloth, $1.50.—The author of this book, who has hitherto enjoyed special renown as a writer of juvenile stories, here presents a wonderful novel for adults, dealing with remarkable episodes in our Lord's public life, around which is woven an interesting tale of Lazarus, the "Son of Siro," his sister Mary Magdalen, and other well-known characters of the Gospel period. Fr. Copus exhibits great descriptive power and accurate historic sense. His description of the Crucifixion is by far the best we have ever read.

The Boy Savers' Guide. Society Work for Lads in Their Teens. By Rev. George E. Quin, S. J. 12mo., cloth, $1.35.—We heartily welcome and earnestly recommend this excellent treatise upon a most important subject to all priests, teachers and laymen interested in the welfare and future success of "Our Catholic Boys." The author who has had practical experience in this line for more than twenty years, shows how boys can be successfully gathered into societies, controlled and improved. His suggestions are worthy of consideration and trial.

We are grateful to the author for a copy of his very interesting brochure, A Common-Sense View of Christian Science, of which the second edition has just appeared. Price, by mail, 12 cents.—In a concise and logical manner the author points out the principal errors and most glaring absurdities of this new cult, founded by Mrs. M. B. Eddy. We are sure that any sane and common-sense person who reads this expose attentively, must be thoroughly convinced of the foolish and dangerous character of this new pantheistic belief. Copies may be obtained, for the price mentioned above, from the author, *Rev. V. H. Krull, C. PP. S.*, Collegeville, Ind.

We are indebted to Very Rev. D. I. McDermott, for a copy of his elegant lecture, delivered in St. Mary's church, Philadelphia, Sunday evening, December 6, 1908, in which he severely rebukes the Protestant preachers who protested against President Roosevelt's strong denunciation of Religious Bigotry in Politics. Every Catholic citizen ought to procure a copy. Price 10 cents. Published by Peter Reilly, 133 North 13th St., Philadelphia, Pa.

Useless Worry.

We worry and fret about many things—the things of the world; and our daily necessities may cause us anxieties, but if we are in the grace of God, we are free from our principal worry, the weight of the displeasure of God.

We enjoy, after all, a solid peace which we can fall back upon. We can pray to God and get consolation for all our other trouble. All things work together for good to those who love God. All things—there is no exception. We must suffer, but this consideration takes off the sharp edges of our suffering. It is this which reconciles us to death when it approaches. If we would be in peace as it is possible in this life, we must practice this conformity of our will to the will of God. The events of life will furnish us with plenty of occasion. When we are inclined to murmur let us make an act of resignation. Let these acts be made in our prayers constantly until it becomes a second nature with us, and then the peace of God, which the world cannot give God will give us—a peace which will endure for all eternity.

Obituary.

Of your charity pray for the repose of the soul of Adam Simon, who died October 27, 1908, at Baltimore, Md. He was a subscriber to St. Anthony's Messenger.—Frank L. Bundschu, who passed to his eternal reward December 24, 1908, at Knoxville, Tenn., at the age of 72 years. He was the father of Ven. Sr. M. Adele, O. S. F., teacher at the Sacred Heart School, Camp Washington, Cincinnati.—W. A. Dumas, who departed this life January 10, 1909, at Chatham, Ont., Can. He was a faithful member of the Pious Union of St. Anthony.—Rosalia Walser (nèe Wehinger), who died January 4, 1909, at Chicago, Ill., at the age of 72 years, 6 months. She was a faithful member of the Third Order for many years, and the venerable mother of our zealous agent, Alois Walser.—Andrew Lipps, who passed to his heavenly reward January 16, 1909, in the 84th year of his age. He was the venerable father of our Rev. Confrère Fr. Gabriel, O. F. M., a zealous member of the III. O., and for many years agent for St. Anthony's Messenger.—Maria Ann Alf, who departed this life January 17, 1909, at Hamilton, Ohio, at the age of 84 years, 6 months. She was the venerable mother of our deceased confrère, Fr. Paul Alf, O. F. M., and a faithful member of the III. Order. Though living a far way from church and broken down in health, the good old soul never missed a meeting of the Order if there was a way of getting in.

May their souls and the souls of the faithful departed, through the mercy of God, rest in peace!

Chronicle of the Order

Rome.—The terrible disaster caused by the earthquake and the subsequent tidal-wave during the night of December 27th-28th has utterly devastated the southern provinces of Italy, especially Messina and Catania in Sicily, and Reggio in Calabria, causing the loss of many thousands of lives. As soon as the Holy Father was notified of the dreadful calamity, he at once expressed his deepest sympathy and subscribed a large sum of money for the poor sufferers. When, upon the arrival of 1,500 wounded from Messina and Reggio, the Mayor of Rome telephoned the Pope, asking whether these unfortunates could be taken into the hospital belonging to the Vatican, the Holy Father replied in the affirmative, and added that he would also take over the entire cost of their maintenance. The poor sufferers were received with open arms by the nursing Sisters.

After the first arrivals had been made as comfortable as possible, the Holy Father could not restrain his desire to bring his poor children consolation. He passed over the arch connecting St. Peter's with the hospital. Although he did not actually set foot on Italian ground, he in reality went outside that area which, under the law, is guaranteed and enjoys the right of extra territoriality. The hospital belonging to the Pope stands on Italian ground.

The Holy Father's entrance into the hospital was the sign for an outburst of emotion, not only on the part of the patients, but even from the Pope himself and the members of his suite. Many of those who were not seriously wounded and injured insisted on jumping out of bed to kneel and kiss the Pontiff's hand. The Holy Father spoke consolingly to each unfortunate. He said that since the earthquake he had lived only to think of them and to study the best means of helping them. All his prayers to the Almighty had implored mercy, clemency and power to undergo the terrible strain, rising up again through the comfort of religion.

—Fr. David Fleming has returned to St. Isidore's after an absence of three years. He has again taken up his duties as consultor of the Holy Office.

—The following Friars Minor have been appointed consultors of various Roman Congregations: Of the Congregation charged with the affairs of Religious, Frs. Joseph Kaufmann, Definitor General, and Patrick Panadero, Procurator for Spain; of the Congregation of Sacramental Discipline, Juan Moraleda, President of Quaranta Santi; of the Congregation of the Council, Bernardine Klumper, President of St. Anthony's College.

—Fr. Ferdinand Parri, formerly Lector at St. Anthony's, has been made Prefect of the missions at Constantinople by the Propaganda.

—Fr. Domenico Facin, Provincial of Venegia, preached an eloquent and powerful retreat for the students of St. Anthony's during the ten days preceding the feast of the immaculate Conception.

—The pilgrims from the Argentine Republic, who came to do homage to the Holy Father, being nearly all Tertiaries, celebrated the

feast of St. Elizabeth at St. Anthony's in a solemn manner. Fr. Placidus Lemos preached an eloquent panegyric in Spanish on the Patroness of the Third Order and the Benediction of the Blessed Sacrament was given by the Most Rev. General himself. A unique feature of the celebration was the first production of St. Francis' "Canticle of the Sun," arranged by Fr. Eusebius Clop. The opus is the result of a question put to the author last June by the Dowager Queen of Italy, Her Majesty Marguerita of Savoy. "What were the original melodies of the canticles of St. Francis?" In answer to this royal request Fr. Clop published a handsome etude in French, "Les Cantiques de S. François et leurs Mélodies," and added an original adaptation of the "Canticle of the Sun" in Gregorian rythm with organ accompaniment. The etude well deserves the praises it has received from competent critics and will be welcome to all lovers of the "Herald of the Great King" and "Troubadour of Lady Poverty."

—Fr. Engelbert Huber, O. F. M., Provincial of Bavaria and Doctor of the University of Munich, has been chosen one of the members of the scientific expedition sent by the University of Pennsylvania to explore the ruins of Babylon. He is author of a standard work on semitic philology.

—The Tertiaries will be glad to hear of an interesting discovery made by Fr. Jerome Golubovich during his recent stay in Dalmatia. At Iadera (Zara) he found an old codex in the public library, containing nothing less than the official record of a general chapter of Tertiaries held at Bologna on Monday, November 14, 1289, three months after the solemn confirmation of the Rule of the Third Order by Nicholas IV. According to this most important document thirty-one delegates with the right of vote had gathered from twenty-four provinces of Italy. They elected twelve definitors and passed a general constitution comprising seventeen paragraphs. The document bears the signatures of the delegates and is of highest interest for students of social and religious conditions during the Middle Ages. The same codex also contains the privilege granted to the Third Order by Clement V. (1307) of fourteen times forty days of indulgence to be gained by the Tertiaries at the monthly reading of the Rule. The whole document will probably appear in the January number of the Archivum Franciscanum.

—An interesting discovery has been made near the basilica of St. Sebastiano on the Via Appia by Fr. Mariano Colagrossi, O. F. M., the Guardian of the convent of St. Sebastiano, who is a passionate scholar of Christian archeology. While excavating near the basilica, he found an ancient and noble mausoleum, of rectangular shape and well preserved. The walls are decorated with paintings from the 4th century. One of the mural decorations represents probably the *traditio clavium*, or giving of the keys to St. Peter. In the apse is an altar with inscriptions by Pope Damasus. The floor is of inlaid marble.

—Fr. Thomas Plassmann, O. F. M., of the Province of the Holy Name, has just received his title of Doctor of Divinity at the Roman seminary of St. Apollinaris.

—The Most Rev. Fr. General of the Franciscan Order has recently issued an encyclical letter announcing the convening of the General Chapter, next May, at Assisi. At the same time the seventh centenary

of the founding of the Order of Friars Minor will be officially commemorated. It was in 1209 that St. Francis obtained from Pope Innocent III. the approbation of the holy Rule.

Italy.—Our esteemed Roman correspondent, the Rev. Fr. Hugo Staud, O. F. M., of St. Anthony's International College, has sent us the following authentic report of the loss sustained by the Friars Minor in the southern part of Italy by the recent earthquake. Under date of Januare 5th Fr. Hugo writes as follows:

The indescribable and unprecedented disaster which created a huge grave for the once flourishing and beautiful cities of Messina and Reggio, together with about twenty-five smaller villages, has also brought great grief to the Franciscan Order, although, happily, the victims are not so numerous, because the convents were small. Until now direct news are scarce. The Provincial of Calabria has written to the Fr. General that all Friars at Reggio are safe, but the church and house of studies are demolished. Repeatedly the Most Rev. General endeavored to obtain telegraphic communications with Palermo, but all connections being cut off, he sent Fr. Cyprian Paolini to Sicily to investigate and bring succor to the afflicted confrères. At Naples he met three Calabrese Friars among the refugees and wounded, who related the following: They had been sent to Messina for missionary work and remained over night in the convent of S. Maria degli Angeli at Messina. It was that fatal night of the 27th of December. That next morning they were awakened terribly from their slumbers by the earthquake, and hastily fled into the garden. The first thing they became conscious of was that the church was a heap of ruins. Terrible shrieks filled the air and caused their blood to freeze. After a moment the Praeses came a-running into the garden. Then recovering somewhat from their stupor, they looked about for the other brethren among the ruins. Nearby a human head appeared in the mass of debris. It was that of a lay brother, whom they fortunately extricated alive. Another lay brother, who had been in his company, could not be found. The three Calabrese Friars endeavored to reach the port, while the others stayed behind to assist the wounded and dying. They reached the convent of the Vice-commissariate, S. Maria di Gesu and found everything, church and convent, a heap of ruins. Some people standing around told them that all the Friars had been killed, which, however, did not prove altogether true, as the Provincial of Palermo has since written, that two of the eight Fathers were saved. Next they heard that the convent of the Capuchins had also been destroyed with seven Fathers killed, among them the ex-Provincial. Forcing their way over and through the ruins they came across a seminarian, who related that ten seminarians had been buried beneath the fallen seminary and that the archbishop with the surviving students was doing heroic work for the assistance of the stricken people. Suddenly they found themselves completely cut off from advance and retreat by huge gaps which were opening in the earth and rapidly filling with the waters of the sea. Forty-eight hours they were kept prisoners on this spot without food or assistance, continually hearing the woeful shrieks of the wounded, the thunder of crumbling walls, the roaring of the sea; being rocked by repeated motions of the surface, and exposed to an unceasing, torrential rain, while at the same time conflagrations in various parts of the city cast a hideous light

upon the tomb of a 100,000 people. All the elements—earth, air, water, fire—were engaged in fearful combat against man. Finally Divine Providence sent them a small bark, which the force of the waves dashed up to them, and by its aid they managed to reach the railroad station, which then had not yet been destroyed. A train was ready to leave and they reached Arcereale after a three-hours' ride, where—strange to say—nobody knew anything of the disaster at Messina. Even at Palermo, after two days, hardly anything was known of the horrible disaster. All communications were interrupted, the survivors dazed and crazed by the incredible calamity, the earthquakes succeeded one another rapidly, it was pandemonium, it was as the day of judgment for those ill-fated people. Finally the Fathers were picked up by a steamer and brought to Naples, where they met Fr. Cyprian. This is only a little episode, and, indeed, one of the most lucky ones of the whole disaster. At the institution of the Franciscan Sisters of Mary, at Messina, seven Sisters were killed.

(Just as we were ready for the press another letter from our correspondent arrived, part of which we give here.—THE EDITOR.)

The particulars I sent previously, were, as stated, from the narrative of the three Calabrese Friars who reported simply what they saw or heard from other refugees. According to latest advices, however, only *three* Friars Minor have been killed at Messina, among them the Very Rev. Vice-Commissary. All Franciscan Sisters are safe. Msgr. Sansoni, O. F. M., Bishop of Cefalù, has thrown open his episcopal residence to the refugees and is providing for three hundred persons. Let us not forget the dead Friars and Tertiaries in our prayers!

Bavaria.—The indefatigable composer, Fr. Hartmann, O. F. M., has again given proof of his brilliant talent and musical genius by his latest work, "The Seven Last Words of Christ on the Cross." It was produced for the first time at Bamberg, at the special invitation of the Most Rev. Archbishop, in St. Michael's church, October 11th, 1908. Competent critics declare it a gem of purest art and are lauding it to the skies. Among the distinguished audience were the Most Rev. Fr. General, Dionysius Schuler, and many high dignitaries of Church and State. The Oratorio is dedicated to the King of Spain.

United States—Cincinnati, O.—On January 6th, the Feast of the Epiphany, the Ven. Brothers Ewald Bohler and Walter Sullivan, having completed their novitiate, were privileged to pronounce their simple vows in the Order of St. Francis. The Very Rev. Fr. Provincial Chrysostom Theobald celebrated a solemn Highmass in the Chapel of St. Anthony at Mt. Airy, and delivered an eloquent sermon on the occasion, after which the impressive ceremony of the profession took place.

Louisville, Ky.—On Monday, January 11th, Mr. John George Roth and his estimable wife, Anna Maria, nèe Herberich, the venerable parents of our worthy confrères, the Rev. Fr. Kilian and the Ven. Bro. Ivo, celebrated the "Golden jubilee of their wedding" in St. Boniface church, this city. The ceremonies began at 8:30 with the renewal of the nuptial vows pronounced fifty years ago and the blessing imparted by their son, Fr. Kilian, after which the Rev. Fr. Philip, O. F. M., a nephew of the jubilarians, delivered an appropriate address, in which he pointed out the blessings bestowed upon the worthy couple during their long and happy wedded life, especially that two of their children had been called to the

service of God in the Order of St. Francis, the elder being an efficient teacher and the younger a zealous priest of the Most High.

Fr. Kilian then celebrated a solemn Highmass of thanksgiving, assisted by Fr. Philip as deacon, and the Cleric Fr. Patrick McArron as subdeacon. Besides the Rev. Pastor, Fr. Richard Wurth, several of the Fathers and Clerics were present in the sanctuary. The happy couple and their children, Bro. Ivo and the Misses Margaret and Anna, received Holy Communion at the foot of the altar. With the joyous chanting of the "Te Deum" by the vast congregation the memorable services in the church came to a fitting close.

Mr. John George Roth, born at Karbach, Unterfranken, Bavaria, October 25th, 1830, came to this country in 1854, and his worthy wife, Anna Maria, born July 21, 1838, in the same village as her husband, arrived in America in 1853. They were married January 11, 1859, by the Rev. Edmund Etschmann, O. F. M., then pastor of St. Boniface church, this city. Both are exemplary members of the Third Order for many years. To the many congratulations tendered the jubilarians by their numerous relatives and friends we beg to add our own, wishing them many more days of peaceful life, and a glorious reward in heaven!

—On the Feast of the Holy Name of Jesus, January 14th, Bro. Melchior Reilander, of the Third Order Regular, made his profession in St. Boniface church, the Very Rev. Fr. Peter B. Englert, Custos of the Cincinnati Province, and Guardian of St. Boniface monastery, officiating.

Washington, D. C.—The Rev. William H. Ketcham, director of the Bureau of Catholic Indian Missions, has issued the annual report of the Society for the Preservation of the Faith among Indian children, showing that the amount received last year was over three thousand dollars less than the receipts of the previous year. The total amount received last year by the Preservation Society was $14,811.75; for 1907 it was $18,-129.81. This despite the special appeal last year by the Holy Father on behalf of the Catholic Indians.

This is, indeed, a deplorable fact, and the Bureau, therefore, redoubles its appeal to the Catholic people for help to support the Indian schools and missions which will slowly, but surely, dwindle away unless more interest and pecuniary assistance be forthcoming. To accomplish this, the Rev. Charles Warren Currier, a priest of great learning, zeal and eloquence, will visit the larger cities and proclaim from Catholic pulpits the needs of the Indian Missions and solicit contributions in the way of membership fees for the Preservation Society in their behalf.

Paterson, N. J.—(Correspondence)—The Rev. Isidore Veerkamp, O. F. M., of the Cincinnati Province, gave the annual retreat to the communities of St. Bonaventure's college, St. Bonaventure, N. Y., and of St. Bonaventure's monastery, Paterson, N. J., during the two weeks following Christmas.

—The Rev. Benvenute Ryan, O. F. M., preached the annual retreat to the Fathers of St. Joseph's college, Calicoon, N. Y., the first week of January.

—The Triduum preceding the Feast of the Most Holy Name, requested by the Rt. Rev. Bishop of Newark, was preached in St. Bonaventure's church, Paterson, by the Rev. Frs. Corcoran, Hampton and Donavan, of this city. (Fr. N., O. F. M.)

St. Louis, Mo.—(Correspondence, January 15, 1909.)—Fr. Othmar Putthoff passed away rather unexpectedly at Chanhassen, Minn., on December 26th; he had left the residence at Chaska, hale and hearty, but a few days before in order to attend to his mission. On Christmas day, after the second mass, he was suddenly taken ill and the physician, who was summoned immediately, considered the case very serious and declared Fr. Othmar could not live long; he had acute peritonitis. Fr. Marcellus Buehlmann hastily arrived from his neighboring mission and rendered all the aid in his power. Fr. Othmar rallied somewhat, but a change for the worse set in, and at 10 p. m. on the next day he calmly expired. The body was taken to Chaska and buried December 30th. The deceased was in the 58th year of his age, in the 33d of his religious profession and in the 29th of his prietshood.

Fr. Othmar was born in Westenholz, Westphalia, came to America in 1874, entered the Order at Teutopolis, Ill., and was ordained priest at St. Louis. He first taught for some time in the college at Teutopolis and later on labored at Indianapolis, Ind., but especially in Minnesota, being beloved by all wherever he happened to be. He had charge of the parish at Chanhassen since August, 1906. (Fr. M. S., O. F. M.)

Santa Clara, Cal.—In a previous issue we referred to the canonical examination into the life and virtues of Fr. Magin Catalá, O. F. M., now in progress at this place. We are happy to give our readers a short sketch of the venerable servant of God, sent us by a Rev. Confrère:

Fr. Magin Catalá was born in 1761 at Montblanch, diocese of Tarragona, Spain. Impelled by the love of God he entered the Order of Friars Minor at the age of sixteen years, and later, yearning for the salvation of souls, went to America. For some years he labored in the missions of Mexico, but in 1794 he came to California and for thirty-six years was stationed at Santa Clara. He devoted himself with such ardor to the conversion of the natives that he deserved to be called the Apostle of the Santa Clara Indians. Working with great zeal and charity, he attracted them to the fulfillment of their religious duties by the sanctity of his words and deeds, a sanctity which marvelous occurrences and heavenly gifts, especially prophecy, covered with glory. Full of merit he obtained from God a glorious death in the odor of sanctity amongst the Indians of Santa Clara on the 22d of November, 1830. His repute for holiness, confirmed by wonderful prodigies, received, day by day, such new lustre that in 1885 Most Rev. Joseph Sadoc Alemany, O. P., Archbishop of San Francisco, began the Canonical Examination during which sixty-two witnesses gave sworn evidence regarding the life and miracles of the Servant of God, Fr. Magin Catalá. The report of this investigation, which had been carried on with legal exactness, was sent to the Sacred Congregation of Rites in order to obtain the Beatification of the Servant of God. His cause is now again to be urged before the Roman Tribunals.

—There is really no impediment that cannot be overcome, no hindrance to success that cannot be removed. If we fail, the fault lies with us. When one sets oneself to live a grand and good life, man cannot interrupt one, God will not!

If Miracles Thou Fain Would'st See.

(Thanksgivings for favors obtained should reach us before the 15th of the month to secure insertion in the next number.)

Findlay, O., Dec. 18, 1908. For the recovery of a bicycle, lost by my little grandson while on an errand for me, I sincerely thank dear St. Anthony, to whom we took refuge. J. B.

Chicago, Ill., Dec. 18, 1908. In fulfillment of a promise made to St. Anthony in case of my getting into our new home soon, I send enclosed alms with since thanks to the dear Saint, St. Rita and the Poor Souls. T. C.

Hendricks, Minn., Dec. 19, 1908. Enclosed please find an offering for the poor students in accordance with promise made some time since, if my sister succeeded in obtaining a position as teacher near my home. My prayer has been granted, for which I heartily thank our all-powerful intercessor. W. N.

Reading, O., Dec. 21, 1908. Having made a promise to St. Anthony, if I should be successful in getting a good position, which I did, I herewith enclose amount offered for St. Anthony's Bread in token of my gratitude. S. M.

Napoleon, O., Dec. 23, 1908. Having been greatly benefited in my ailments, except in one point, which still troubles me, but not as much as previously, I nevertheless wish to express my gratitude by sending you enclosed alms promised for St. Anthony's Bread. A. J. V.

Chicago, Ill., Dec. 27, 1908. Enclosed find an offering in thanksgiving to St. Anthony for a favorable settlement of a law suit. J. S. F.

Cincinnati, Price Hill, O., Dec. 29, 1908. For the happy recovery of a lost sum of money we wish to express our sincere thanks to dear St. Anthony. M. S.

Amarillo, Tex., Dec. 31, 1908. Some time ago I promised the enclosed alms and public thanks through St. Anthony's Messenger, if through the intercession of the B. V. Mary and St. Anthony, I should be delivered from very serious trouble, and obtain a new position. My prayers having been answered, and I gratefully comply with my promise. S. M.

Kansas City, Kan., Jan. 4, 1909. For obtaining steady work in my trade I herewith gratefully send the alms promised in case my request was granted, and thank you for your prayers in my behalf. S. M.

Soldiers' Grove, Wis., Jan. 4, 1909. Enclosed alms is the last portion of my promise, made in case my daughter was cured. Thanks to B. V. Mary, St. Joseph and St. Anthony, she is entirely cured. M. F.

Buffalo, N. Y., Jan. 5, 1909. Please find enclosed alms for St. Anthony's Bread in behalf of the poor students for a very great favor granted me through dear St. Anthony's intercession. Publish this in St. Anthony's Messenger, so that others may have the same confidence in the "Great Wonder Worker" as I have. T. S.

Cincinnati, O., Jan. 7, 1909. I made a novena of nine Tuesdays in honor of St. Anthony, and promised to have it published in St. Anthony's Messenger, if my son obtained employment. Many thanks to the dear Saint, my petition has been granted. C. H.

Lawrence, Mass., Jan. 7, 1909. Some time ago I asked St. Anthony's aid in bettering the physical condition of my little daughter, and promised at the end of a certain time to give thanks through the Messenger and to also enclose a mite for the poor students. With a grateful heart I come to fulfill my promise, and enclose herewith my offering. N. F. W.

Besides the above, the following "thanksgivings for favors" have been received:

J. P. F., Greeley, Neb.—R. L. T. and M. B., Knoxville, Tenn.—N. R., Schenectady, N. Y.—C. B., Kansas City, Mo.—M. E. C., Germantown, Phil., Pa.—N. N., Greeley, Neb.—A. J. L., Sigel, Mo.—M. E. C., Germantown, Phil., Pa.—Chicago, Ill.—C. C. C., Price Hill, Cincinnati, O.—W. S., St. Louis, Mo.—M. C., Yankton, S. Dak.—N. N., Hamilton, O.—J. J. McG., Providence, R. I.—G. A. K.,

Topeka, S. Dak.—A. C., New York City.—K. M., per P. O'M., Goldfield, Nev.—D. D. M., Calumet, Mich.—A. L., Rochester, N. Y.—C. L. P., Cincinnati, O.—A. M., Philadelphia, Pa.—H. L. M., Grand Rapids, Mich.—H. A. R., Chicago, Ill.—P. E. M., Clarion, Pa.—M. E. M., Portsmouth, Va.—A. O., Covington, Ky.—J. B., Appleton, Wis.—S. McF., Centralia, Wash.—C. L., Artesian, S. D.—C. R. G., Lovett, Pa.—M. McC., Shamrock, Tex.—A. T. S., Santee, Cal.—A. G., Spalding, Neb.—P. J. S., Calumet, Mich.—M. A. K. and M. K., Co. Sligo, Ireland.—J. P., Richland Center, Wis.—M. A. C., Meadow Bluff, W. Va.—G. G. C., Chicago, Ill.—T. M., Norwood, O.—H. A. W., Lancaster, Pa.—J. M. C., Chicago, Ill.—A. D., Attleboro, Mass.

Monthly Intentions.

Recommended in a Special Manner to the Intercession of St. Anthony and to the Prayers of His Devoted Clients.

Conversion of an aged person to the Catholic faith.—Means to pay debts and to receive money due.—Restoration of health for many persons.—To obtain good tenants.—Success in a business undertaking.—Cure of failing eyesight.—To obtain good and steady employment.—Cure of nervousness.—Cure of stomach trouble and other serious ailments.—To be successful in obtaining the payment of a note.—Successful sale of property.—Reform of a son.—For the success of a boy in his studies.—To obtain a promotion in my position.—The protection of an absent person and to locate him.—That a daughter may give up a companion and abide by the wishes of her parents.—Restoration of a sum of money—Peace of conscience and grace to overcome temptations.—A safe and happy confinement.—To purchase a suitable home in a good locality.—Conversion of a brother and family.—Successful and speedy sale of property, or to obtain good tenants for it.—Grace to receive the Sacraments worthily.—Successful examinations for a brother.—For a knowledge of the will of God in the choice of a vocation.—Grace of a happy death.—Protection against fire and all damages.—That a person may not lose his mind.—Good health for a priest.—Grace of honesty and faithfulness to duty for a young man.—Cure of various ailments.—Prosperous development of an investment.—Grace of holy purity.—To obtain a good companion and eventually my own home.—Grace for a person to return to the Catholic faith.—Reform of many persons, and grace to avoid evil company, become temperate and return to the practice of their religious duties.—Assistance for the poor Catholic Indian Schools.—Many special, spiritual and temporal intentions.—Preservation of the eyesight of a Religious.—All intentions recommended to the "Pious Union of St. Anthony."—All intentions placed at the foot of the statue of St. Anthony in our oratory.—All readers, contributors and zealous agents of St. Anthony's Messenger.—Conversion of sinners.—The Poor Soults.

Days of Indulgences in February.

On the 1st. Bl. Andrew of Conti. I. O.
On the 2d. Candlemas-Day. Feast of the Purification.
On the 3d. Bl. Odorich. I. O.
On the 5th. Sts. Peter Baptist, Philip of Jesus and Companions. M. I. and III. O.
On the 19th. St. Conrad of Piacenza. III. O.
On the 21st. St. Angela Merici. V. III. O.
On the 22d. St. Margaret of Cortona, the great Penitent of the III. O.
On the day of the monthly meeting for the members of the III. Order who have confessed, received, visited the church, and prayed for the Holy Father's intentions.
One other day which they might select, each month, on same conditions.
As often as they recite the Franciscan Crown or Rosary.
As often as they recite the "Our Father," "Hail Mary," and "Glory be to the Father," etc., five times for the safety of the Church, and once for the intentions of the Sovereign Pontiff.

Monthly Patron: ST. CONRAD.

ANNUNCIATION.